

THE BAPTIST.

2.00 IN ADVANCE.

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Occurrence and Comment.

The Easter folly, it appears, is still on in some of the so-called evangelical denominations, but by no means to such an extent as usual. This is a healthy indication of the growth of sound doctrine, and sooner or later must go far to arrest the decay in sound morals. Especially is it note-worthy that a diminishing number of Baptist pastors and churches give it any respect, and even a much smaller number of newspapers notice it at all.

An archbishop on "Holy Thursday" washed in a silver basin one foot each of 12 boys of "lowly degree," an assistant priest wiped it, and then the archbishop kissed the instep of each cleansed foot. The humility which is self-conscious and advertises itself once a year in unnecessary service is far removed from that grace which our Master-Lord commended in bathing the dusty and sandal-worn feet of his disciples. It is "lowness" to degrade a sacred service to a spectacular performance and not the "lowliness," the humility, of Jesus.

The chimney-smoke nuisance in many of our cities is made to be very great, even intolerable. That, however, is mainly because it is neither useful nor profitable. Many expedients and inventions are resorted to for its abatement. This is all well enough, and we wish well to all smoke-fighters. But what about that other smoke-nuisance, the more intolerable and criminal cigaret? We suppose on account of the pleasure it affords the smoker and the profit to the dealer, it must be saddled upon us ultimately, notwithstanding it is fast making us to become a nation of imbeciles and suicides.

The divorce evil is a fungus growth on our social life. If marriage is "honorable in all," then it is the moral condition of human life; and divorce is dishonorable in any, and it is abnormal, revolutionary and even anarchic. The conserving elements in all marriages are consideration, sobriety and industry on the part of the one head of the family; and loving, careful, wisely, motherly, housekeeping on the part of the other. Beloved, if these things be in you and abound, they make your home a beautiful and happy one; but if they are not a part of your life-assets, then cross purposes and estrangements are current commodities, and divorce courts immediate possibilities.

A whiskey mob, elated over victory in a local option election at Mannington, W. Va., attacked the Baptist pastor who had been one of the leaders in the cause of prohibition. "They howled around his dwelling like demons. They tore a solidly built railing from his porch and beat it into kindling wood against the sides of his house and upon the floor of his porch. A lady and a sick child in the house required the services of the physician within three hours of the time the mob came. The miscreants kicked and pounded at the door, and had it not resisted their blows, they seemed in a temper to have mobbed the inside of the house." And this the papers say was an actual occurrence, and that in a commonwealth noted for freedom and refinement. Such conduct is good help towards the absolute prohibition of the liquor traffic in our country.

At the inauguration of Dr. E. A. Alderman as president of the university of Virginia it was announced that Mr. Carnegie would give the institution \$500,000 on condition that its friends raise \$500,000 more; and also that of the \$250,000 given at the banquet closing the inaugural exercises, \$100,000 was from Mr. Rockefeller, "to found a school of education to be called the Curry Memorial School of Education of the University of Virginia, in commemoration of the great and distinguished services of Dr. Curry in behalf of popular education in the South." Oh, that some one would make a large gift to Mississippi College, and turn streams of beneficence to that great school sorely needful of building and equipments! Mark the prophecy, he or they will do this very thing, and we shall live to see it.

William J. Dawson, the great English Evangelist, who has recently been in our country, says the little "Evangelist" has suffered degradation in America! These sensational announcements grieved him: "A cyclone evangelist," "a wheel chair evangelist," and "The whirl-wind evangelist." Not only their announcements, but their methods and preaching are objectionable. It is a matter of devout gratitude however that the old type of evangelist is being supplanted by a new and better one. The former type would first of all seek to attract the unconverted by scolding pastors and abusing Christians. Then they would make sin funny and ridiculous, and urge that sober gentlemen ought to abandon it. Conversion was

solely ceasing to do evil and learning to do good, inspired and sustained by human desire and effort. The new type manifests

sympathy with toiling pastors and weak disciples. In their preaching, sin is a crime against God and merits his righteous indignation and determination to punish it. Conversion is the spiritual life given by the Holy Spirit in regeneration going out in holy living. We heartily speed the departure of the old and welcome the new.

In these five points elaborated in the address made at his inauguration as President of the University of Virginia Dr. E. A. Alderman laid the foundation on which he purposed to place whatever he might build.

1. "A sympathetic understanding of democracy as a working hypothesis of life, guaranteeing to every man a chance to realize the best that is in him."

2. "An absolute religious freedom, combined with wide and vital religious opportunities."

3. "An appeal to the best in young men, resulting in the creation of a student public opinion and a student system of honor, which endowed the University of the past and endows the University of today with its richest asset of reputation and fame."

4. "A high standard of scholarship rigidly maintained, in an air of freedom of learning and freedom of teaching, begetting an austere ideal of thoroughness and honesty."

5. "A conception of culture as a compound of sound learning and gracious conduct, as an inheritance of manhood and moral will won through discipline and conquest, and as a capacity to deal with men in the rough work of the world with quietness and simplicity."

The men who killed Sheriff Poag of Tate County did not go to Senatobia for that purpose. The supposition is they intended to lynch a prisoner. Resisted by constituted authority, angered by the firing of a gun as a warning, they shot down an officer of the law while in discharge of sworn duty. When the mob discovered what one of their number had done, regretting the deed, and recognizing its character, they immediately fled, leaving the prisoner in jail. They knew that they had slain an officer of law. In its wild frenzy, the mob exceeded its own desire and purpose. Mob law leads to many evils. Innocent women and helpless children are the principal sufferers. Many things are worse than death. This sheriff was a martyr. He bore witness even unto death to the majesty of law. He made the mistake of not protecting himself and wife and little ones. It is not required of an officer of law that he be more careful of the life of the lawless than of his own life. The State owes it to its citizens to deal with this case in such manner that it will go far towards putting an end to mob rule.

The Congregationalist And Mr. Rockefeller's Gift.

There seems to be no end to the discussion of Mr. Rockefeller's gift of a hundred thousand dollars to the Congregationalists for Foreign Missions. A new phase of the question of giving and receiving has been sprung. While there has always been misgivings among some good people on the point involved, it has never, in all probability, had so wide a discussion before.

Both sides have been ably presented, yet I have not seen any direct reference to the Bible teaching on it. The point is not so much what we think, but what does the Bible teach? Are there any Bible precedents or commands bearing on it? Let us first see what the issue is. The real issue is, should God's people accept for religious purposes financial aid from men whose business is not run according to the Bible standard? I think this is the issue. Its answer is what we want.

We are all agreed that the Standard Oil Co. is a monstrous evil, but it should be eliminated from the discussion unless the Congregationalists wanted to rebuke it by throwing this gift back to Mr. Rockefeller. But in doing this they should make it plain what they are after, and not try to make it appear that it is wrong in principle to accept it. But to the point. Should God's people accept for religious purposes financial aid from men whose business is not run according to the Bible Standard?

1. We find God's people instructed of Him through Moses to "ask gifts of their neighbors to take with them from Egypt to Palestine." (See Exod. 12:35, 36; R. V.) While these gifts were not to be used for religious purposes they are nevertheless to be asked of and received from their oppressors. In other words God instructs His people to ask for assistance from those whose business is not run up to the Bible Standard.

2. In the rebuilding of the Temple we have the precedents of two kings contributing to the work. One of them set it on foot and the other carried it to completion. (See 2 Chron. 36:22-23, or Ezra 1:1 seq. and 6:4, 8; also 7:14, 15, 16; 8:25.)

3. There is real force in the fact that the Bible says (Haggai 2:8): "The Silver is mine and the gold is mine saith the Lord of hosts." (See Psalm 24:1 and 50:12, etc.)

4. There is much significance in our Savior's quoting from the law that "the altar sanctifieth the gift." (Matt. 23:19.) It is not the giver who sanctifies it.

5. If a man's business should have to be run up to the Bible Standard before his gifts would be acceptable it would interfere very much in the amount received for churches and charities, for many men run their business on so high a standard. If it should not have to be run on so high a standard where should we fix the standard below?

After looking into the question the best I can with an open Bible I am satisfied to receive any gift offered unless it is really hush money or money or property not under the control of the giver.

M. K. THORNTON.

THE BAPTIST.

A Year at Macon.

Acting upon the suggestion of the Secretaries, we have gathered up the fragments for Home and Foreign Missions. Bro. A. J. Barton came over and took the collection for Home and Foreign Missions, which, when rounded up, reached the one hundred dollar mark. Just a week before he came the pastor raised two hundred and sixty dollars to pay the debt incurred by repairs on the church house and Pastor's Home last summer. We have just forwarded Secretary Rowe one hundred and six dollars, our offering for Foreign Missions. The pastor adopted the envelope plan in gathering up this fund. Envelopes were sent to ninety members and responses were received from sixty.

We are soon to close up our first year and the result of the year's work together is encouraging. Twelve have been added to the church, and twenty-five hundred and three dollars have been spent for all purposes. Macon Baptists have shown us every kindness, and it is the daily prayer of the pastor that he may render as efficient service as their leader in spiritual things, as they have in providing the material things. We have the efficient help of a splendid Woman's Missionary Society led by Sister Annie E. Buck, and they have not only provided for temporal wants, but the pastor has been held up by their prayers and encouragement.

His many friends over the State will be glad to know that deacon Z. T. Dorroh has returned from a two months rest at Hot Springs very much improved in health. The counsel and advice of our veteran friend and brother Jesse H. Buck, have contributed very materially in the work done here, and although he has long since passed the three score and ten mile post, he is still active as missionary pastor in this Association.

Since we came to Macon several changes have been made in the pastorates in the Association. E. W. Spencer has left Shuqualak and has been followed by W. H. Thompson of Maben, this State. E. W. Barnett has been succeeded by Bro. S. W. Sibley at Brooksville. A. J. Miller has accepted a call to the church at Sheffield, Ala., and Bro. Hewitt of Columbia is the new Shepherd of the flock at Columbia.

The fifth Sunday meeting of this Association will be held with the Brooksville Church. A good program has been prepared, and we would be glad to have the paper represented at this meeting.

We take occasion to acknowledge our hearty appreciation of the co-operation of the membership generally of the church, and we feel to thank God and take courage "pressing toward the mark for the prize of the high calling of God in Jesus Christ."

A. J. T.

Corinth.

Now that we are at home in our pastorate in Corinth, I desire to say a word through THE BAPTIST to the brethren of Mississippi with whom the Lord, in His

own inexplainable way, has cast my lot. Though I love my native State of Texas, and the denominational work there with all the devotion of my heart, I am beginning to feel myself more and more a Corinthian and a Mississippian. I want to know the brethren and the work of the State, and I pray that I may be of some service, in my own feeble way, to the cause for which we stand, especially in this part of the vineyard. Without any sort of question, apology, or compromise, I stand for the constructive work and workers among our Baptist people. I think a preacher of Jesus Christ should be as big as the whole kingdom, and should therefore stand for everything that Christ stands for. The church that does not stand four square, full-orbed, for missions, benevolence, and education is lop-sided in its growth, and must live a life that is too small to meet the full demands upon it. I want the various workers in the various departments of our State and general denominational work to know that my heart is open to them, and my hand is extended in brotherly fellowship, and that the Baptists of Corinth with whom I stand are still one with the work, to speak for, and give for, and pray for as the Lord may give us opportunity.

It would hardly be just if I did not here speak a word in grateful acknowledgment of the great reception given us here by these people. They are past masters in the art of showing unceasing kindness to a pastor and his family. Never before in our lives have we so richly experienced the real old time unbounded southern hospitality. In far off Texas I often heard of the large and generous-hearted people of Mississippi, but we have come and seen and felt for ourselves, and our only words now are, "the half had not been told." We have been entertained, and feasted and "pounded," and on last Thursday evening a public reception was given us by the church, and people came by the hundreds. The many loving words spoken on every hand about my predecessor, fully convince me that those people know how to love their pastor, and give us hope that we too may find a permanent abiding place in their affections. Well, we are here to serve, not Corinth alone, but the work at large as well; and while we are new in the State we yet propose to have our share in the great common work of our blessed Lord.

Yours truly,
CHAS. T. ALEXANDER.

"Stonewall."

Yesterday was our day at old Stonewall. After preaching as best we could, we took up collection for Home and Foreign Missions, which in cash and subscription amounted to forty some odd dollars. We expect to raise more money there, as some of our brethren were not present. These churches only paid about forty-five dollars for missions, but we hope to reach a hundred this year.

J. O. BUCKLEY.

April 17th., 1905.

May 4,

1905.

THE HOME.

The Girls That are Wanted.

The girls that are wanted are good girls,
Good girls from the heart to the lips;
Pure as the lily is white and pure
From its tops to its sweet leaf-tips.

The girls that are wanted are home-girls—
Girls that are mother's right hand.
The fathers and brothers can trust too,
and the little ones understand.

Girls that are fair on the hearthstone,
and pleasant when nobody sees.
And kind and sweet, to their own folks,
Ready and anxious to please.

The girls that are wanted are wise girls,
That know what to do, and to say;
That drive with a smile, or a soft word,
The wrath of the household away.

The girls that are wanted are girls of sense
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.

The girls that are wanted are careful girls,
Who count what a thing will cost;
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts,
They are wanted for mothers and wives,
Wanted to cradle in loving arms
The strongest, and frailest of lives.

The clever, the witty, the brilliant girls,
They are very few, understand;
But, oh! for the wise, loving, home girls,
There's a constant and steady demand.—Selected.

Teacher—Tommy, what did I tell you yesterday that it was called to take out several letters?

Tommie Figgjam—Abbreviate.

Teacher—Then make a sentence correctly, using the word "abbreviate."

Tommy—I saw the letter carrier abbreviate the mail box on the corner.—Baltimore American.

The Mother.

Some there be that sow the seed and reap
the golden grain;
Some there be that buy and sell and find
therein their gain;
And some do build with skillful craft; and
some curious art
Do paint or carve, and some do sing:—So
each doth his part.

And some there be—most blessed these—
to deeds of mercy given;
And some do heal the sick, and some do
lead the way to heaven;
But holiest task of all is thine, oh Mother
with thy child!
For thee and him all workers toil, all
craftsmen carve and build.

Make pure thine heart oh Mother-saint,
that pure thy son's may be;
Make strong thy soul, with courage strong,
that he may learn of thee;

THE BAPTIST.

3

Make true thy word, thy thought, that
truth may make him free;
And pour thy noble life for his! so safe our
land shall be.—Sarah Louise Arnold

Hygiene of the Throat.

The throat is subjected to so many forms of irritation that the proper care of it is essential to comfort, and, fortunately the means employed for comfort help to avert the catarrhal disorders and many general diseases, the germs of which enter the body through the tonsils or adjacent mucous membrane. There is always danger that even a trivial catarrh may extend to the larynx or ear and impair the voice or hearing.

Children become afflicted with catarrh chiefly as a result of adenoids or enlargement of the tonsils; or they may fail to recover fully from an attack of measles, scarlet fever, whooping cough or diphtheria. Adults often bring it upon themselves through improper food and drink or bad habits. The influence of excessive tobacco-smoking in the production of cancer is fully recognized but not sufficiently heeded. All forms of irritation may be aggravated by conditions incident to certain occupations, as well as by unfavorable climate influences.

In the absence of abnormal conditions, a great deal can be done for their prevention by daily cold bathing of the neck, gargling with cold water, proper care of the teeth, exercise, deep breathing with the mouth closed, and the avoidance of unnecessary muffling in winter. Voice-culture is also beneficial to the throat through the stimulating influence of the movements and vibrations. Singing, reading aloud or oratorical practice should be encouraged on this account.

During protracted illness, especially when there is fever, antiseptic solutions should be used for gargling, or with an atomizer when gargling cannot be practiced. They are serviceable also for the prevention of infection in those who attend persons suffering from catagious diseases, or who accidentally come into contact with them.

The common symptoms by which throat troubles become recognizable are discomfort, obstruction of respiration, nasal voice and coughing or hawking. A child thus affected sleeps with its head thrown back, its mouth open, and it often snores. It soon requires the habit of mouth-breathing, and if neglected, becomes dull and expressionless; the jaws remain undeveloped and the teeth do not close correctly.

The removal of enlarged tonsels and adenoid growths should not be deferred. A surgical operation on a child is a trying ordeal to the parents, but in this instance the operation is trivial in comparison to the benefit derived from it, and it is rarely followed by any evil result. Very often, indeed, a formidable operation can be avoided if the child is taken early to a specialist.

Several True Bills.

It is of course true that a jury, theoretically, is composed of a set of unprejudiced men, with open minds; still there may be occasions when a slight personal feeling invades their ranks.

Such was evidently the thought borne in upon the tailor who, rising to state his case, and having declined the services of a lawyer for reasons best known to himself, looked over the jurymen and then turned to the judge.

"It's no use for me to tell you about this case, your honor," he said, dejectedly, "not unless you dismiss that jury and get in a new lot. There isn't a man amongst 'em but owes me something for clothes."

Long View Church.

West Judson Association, Pontotoc County, Miss. To all whom it may concern.

Greeting: This is to certify that our beloved pastor, J. H. Jenkins, has been our pastor since 1890, and at his request, we accept his resignation. We recommend him to all the world as a good and faithful minister of the Lord Jesus Christ, and an able expositor of his word. Be it known that it is with sorrow and deep regret that we give him up. May the blessings of heaven attend him wheresoever his lot may be cast.

Done in conference and approved by the same, this the 19th. of March 1905. G. E. Darling, moderator pro tem, S. A. Goggans, clerk.

News from the Lower Pearl Mission.

Nineteen accessions to the mission churches to date. Five of them for baptism; \$480.00 raised on the field for a church building at Logtown.

I must have \$300.00 more besides the donation from the State Board. Dr. J. B. Searcy writes me an encouraging letter, and gives five dollars to the building. Who next? Come on brethren—and the brethren embrace the sisters—and help me on to victory. Will not my esteemed brethren J. P. Williams, J. P. Culpepper, I. P. Trotter, J. T. Dale, J. B. Holcomb, the Bishops at Prentiss, Epps, Mt. Olive, Biloxi, Scranton, and Gulf Port and all others who see this and want to lend a helping hand to much-needed and worthy enterprise respond?

T. D. BUSH.

Logtown, Miss.

"Salem."

Owing to the bad weather we put our mission collection off at Salem until last 2nd Sunday. After preaching we took up collection for Home and Foreign Missions, which in cash and subscription, amounted to \$54.00. This is a raise of \$38.65 over last year. Brethren pray for us that we may do greater things for Him who has done so much for us.

Fraternally,

April 10th., 1905.

J. O. BUCKLEY.

The Principle, As Well As the Facts Concerning the Orphans At- tending Public School.

On February 15, I very respectfully asked the editors of THE BAPTIST to tell their readers just how we can, consistently, protest against the use of public funds, for denominational schools, among the Indians, while at the same time, our own Baptist Orphanage, here at Jackson, is a beneficiary of the public school fund. This is an old question with a new application, and one that has never been raised before, so far as I know; and I am anxious to see some one take hold of it who is capable of handling it, in all its various relations of facts and application of principles, so that we can all decide the issue for ourselves—hence my question to our editors.

In THE BAPTIST of March 16, our distinguished Superintendent of Public Education, Bro. H. L. Whitfield (by request I am sure) recited some of the facts about the Orphanage school, and the editorial commendation following did likewise, without even hinting at any relation that may exist between the Indian and the Orphanage schools, as my question called for—and in fact dismissed the matter as though it were of little or no importance anyhow.

There is still one or two facts, yet not named, which should be taken into account, in passing on to a proper conclusion of the whole matter, which I deem as grave a matter as Mississippi Baptists have been called upon to consider within our generation. 1. For several years, prior to this present order of things, the Orphanage has maintained a splendid school of its own. 2. The enrollment shows 31 pupils attending from without and 78 from within the Orphanage. 3. The Superintendent is made the receiver and disburser of the Orphanage funds, as a trust committed to him by Mississippi Baptists, a trust so sacred that it cannot be delegated to any secular board of trustees by this earth, which makes the statement about the authority of the Superintendent of the Orphanage in the management of the school, absurd, or ought to be.

From Bro. Whitfield's article it is clear that the school arrangement not only violates a principle dearer to our Baptist sires than life itself, but is also contrary to the organic law of the commonwealth. Hear what he says: "Under the constitution of the State of Mississippi, school money cannot be legally devoted to any sectarian institution"—which simplifies the question very much, revolves as it does now on this simple pivot. What is a "sectarian" institution, as viewed by the law? Answer this question, and the whole legal aspect of the question is settled. Fortunately there are several of these "sectarian" institutions close by for us to examine. Within the meaning of the law, Mississippi College is a "sectarian" institution; so also is Millsaps College. They are owned and controlled by two great denominations, in the interest to be sure

of all who elect to attend them, regardless of faiths or creeds, or any such thing, keeping open house for all who come; and yet, they are set down as "sectarian," that is to say denominational institutions, and as such they cannot receive aid from any public fund as much as they may need it. Now, the Baptist Orphanage is owned and operated by Mississippi Baptists, just as Mississippi College is; and as such "sectarian" is in the same sense and for the same reason, and so, also, is every other denominational Orphanage in the State. The fact, of which so much is made, that the several Orphanages receive all white children who come, under certain restrictions, without reference to what church they or their parents may have belonged, does not change the character of an Orphanage before the law any more than it does that of a college that does the same thing.

But, some one may be ready to ask: "did not the Attorney General, the State Superintendent, the County Superintendent and the County School Board all pass upon this question and pronounce it legal?" That is what is said of them. But, did you never hear of an Attorney General changing his mind? It is an every day occurrence for a higher court to set aside the findings of a lower court. And even a body so august as that of the Supreme Court of the United States has been known to set aside its own opinions, so that what was constitutional one day was unconstitutional the next day.

Much is made of the fact that the people asked for the school and that the State distributes its money in Hinds County, per capita, for the orphans, and they ought to receive it. A parallel argument to this claim would be that the State allows divorce for eleven causes, and therefore we are bound to accept as Baptists all the law allows us, which would be monstrous. But, does our distinguished brother not know that, in the case of the Indian schools, that the Indians petitioned for the appropriations to be made to them, through these "sectarian" schools; that the president of the United States recommended, and that in former years congress voted on such appropriations, and still it was wrong—so awfully wrong that it raised a storm of protest that has not died away even yet? Certainly our distinguished brother knows about these things for they were not done in a corner.

Here is another statement that calls for special attention, inasmuch as those who favor the present school arrangement, at the Orphanage, hide behind it with all the fortifications of Port Arthur—and with the same sad fate too: "If it is wrong for the children of the Baptist Orphanage to go to a public school, it is wrong for children with Baptist parents living to go to a public school"—Is it? Just take a common sense view of this statement and see how the walls of the impregnable crumble. It is not the child, but the institution in which the child finds itself that renders it ineligible to receive aid of the public

funds. Strange that our brother did not see this difference between the child and the institution where the child is. Take an illustration: My boy, under the law, is entitled to a public school education; but, suppose, as I may do, before he finishes with the public school, I send him to Mississippi College, what then? Why, the college looks to me for his tuition, and not to the State; for it cannot receive from the State, for my boy, what he is entitled to before he became a student of the college and while in college. It will be proper here to recall the Port Arthur stand taken by our learned editors also, who in speaking of the attendance of the Orphans upon the public school, make this remarkable statement: "These children attend as citizens and not as orphans." Here is richness indeed! How can "a citizen" even receive public school aid through a denomination channel? Do tell us this plainly. As I have said, my boy expects to attend Mississippi College some day, and too, "as a citizen" I trust, but it being a denominational institution, I do not expect to have his matriculation, or tuition, paid by the State, as it would be should he go to the State University. Now, this is the case of the orphans exactly, as far as it goes. Before they became inmates of the Orphanage, a "sectarian," or denominational, institution; they were entitled to all that the public schools could do for them; but now finding themselves the wards of a great denomination, they for the time being look to the denomination rather than the State for all they need.

Now the difference between my home and the Orphanage, and my boy in my home and the same boy, in the Orphanage, makes all the difference in the world, in his relation to the public school. My home is not a chartered institution, but the Orphanage is; a child becomes a member of my home by birth, a member of the Orphanage by a legal transfer of claims and obligations; my home is not owned and controlled by the denomination, the Orphanage is; my home was not built and maintained by contributions from the churches, the Orphanage is; the associations and Baptist State Convention do not spend hours in hearing reports from my home, they do from the Orphanage; the denomination has not yet seen fit to appoint trustees for my home, they do for the Orphanage. And when the denomination shall do any or all of these things for my home then my home will be merged into a denominational home, a "sectarian" institution if you please, subject to all the laws and principles governing such cases.

Principle is still worth something!—indeed it is worth every thing! For the very principle involved in this Orphanage school matter, our Baptist sires stood alone against the world for centuries, counting their lives not dear unto them, that they might hand this heritage down to their children. It is not a little thing; but if it were, does not history teach us something about the day of small things? It was disregard for principle, little by little, here

1905.

THE BAPTIST.

5

and there, more and more, that caused the New Testament form of churches to land at Rome and elect a Pope!! And the appalling educational situation, in England and Canada today warns us against the awful danger of doing anything that has even the slightest appearance of the terrible ugliness of the thing in whose wake so many giant evils have stalked down the centuries.

As I said in the outset, so I say at the close. This is a new application of an old question; and no man should rush to a conclusion and speak unadvisedly with his lips. Herein I have written the convictions of my own mind and heart, upon a great question of far-reaching importance, and with hearty good will for everybody. I am not "disgruntled;" I seek to "down" no man; I covet no man's place on this earth. I have all I can do, and ten times more, and am satisfied with what I have. As for the Orphans; they shall not cry for bread so long as my children do not.

Earnestly,

W. P. PRICE.

March 31st, 1905, Jackson, Miss.

In connection with the above paper by Bro. W. P. Price, we feel it our duty to the Orphanage and to our great Baptist brotherhood in the State to add a few words. We desire to state, in the first place, that we have been associated with Bro. Price in work on THE BAPTIST and in various other relations for the last five years. This intimate association has revealed to us his sterling qualities of character. We should be untrue to our fixed convictions if we were to fail to say in this connection that he is a true man, a loyal Baptist. Also it should be said that he does not travel around seeking controversies, and only engages in them in obedience to his convictions of duty.

So when the question of the orphans attending a school which the County Locating Board was contemplating establishing convenient to the Orphanage came up, he thought he saw a danger signal thrown out, and true to his characteristic courage, he sounded the alarm at the Hattiesburg Convention nine months ago, and being of the same mind still, he has renewed the matter as above.

Passing by all minor matters introduced, we confine our remarks to the relation between our orphans attending a public school and the Indian School question.

"The principle" is that it is unscriptural, and hence unwise and violative of Baptist polity, for a denomination of Christians to become the ward of the government, receiving gifts annually or otherwise, for education or other purposes. As heartily as Bro. Price or any one else we accept, advocate and defend this principle. Hence in an editorial paragraph some weeks since we condemned the action of the government in appropriating money for operating Indian Schools. In that condemnation all intelligent Baptists concur. We also took occasion to express in these columns our approval of the attendance

on the part of the children in the Orphanage upon the free school at the Orphanage. From our view on this point, Bro. Price dissents. We are sure that all of us desire to do the right thing.

Now can we arrive at what is right in the present situation? We believe we can. The specific thing Bro. Price wishes to know is how THE BAPTIST can consistently condemn the Indian School appropriations and approve the attendance of our orphans upon the free school. First then let us state the facts in the two cases and institute a comparison. Bro. Price holds that the two are identical, while we hold that they are essentially different.

Let the facts in the Indian Schools case be presented first: 1. The Indians themselves petitioned the government to turn over to the Catholics a sum of money to be used in maintaining schools among the Indians. 2. The government has repeatedly done this. What objection to this? Is it wrong for the government to educate the Indian? Not at all. But our contention is that it is a great mistake for the government to put into the hands of one denomination a sum of money to be used solely as that denomination may elect. The Catholic Church has from time immemorial made the teaching of its tenets in all its secular schools a matter of first importance. In other words, their doctrines first, and literary training secondary. The objection to this sort of procedure is that it is violative of a Bible principle. "My kingdom is not of this world."

The facts in the case of the orphans are substantially and briefly these: 1. Several persons living in the vicinity of the Baptist Orphanage suggested to Superintendent Carter the feasibility of these families and the Orphanage uniting in an effort to have a free school established at or near the Orphanage, so the Orphanage children and other children living near enough might have school advantages at the expense of the State. 2. The matter was brought before the School Board of Hinds County, which instructed its Locating Board to investigate the situation. This Locating Board did so, and recommended the locating of a school at the Orphanage, which was done by the School Board, with the approval of both the county Superintendent and the State Superintendent. 3. The citizens of the Orphanage community, the patrons of the proposed school, met, and elected a board of three trustees, Bro. J. R. Carter being one of them, the other two not even being Baptists. 4. They had no house in which to conduct the school. The Orphanage having a suitable house offered it to the community for the use of the school. This arrangement being perfectly satisfactory to all the patrons, the use of the house was accepted by them. 5. The trustees then elected teachers, who were examined by the Board of Examiners, and commissioned by the county. 6. These teachers were paid in full by the county, not one cent even passing through the hands of

the Superintendent of the Orphanage. 7. The only relation the Orphanage has to the school is that it gives the county the use of a house free, (a thing many a Baptist Church has done), boards the teachers at full price, sends the children in the Orphanage to the school at the expense of the county, and furnishes its Superintendent as one of the trustees. 8. This arrangement was passed upon and approved by the Locating Board, the County Board, County Superintendent, State Superintendent, and Attorney General.

A careful comparison of these two cases will reveal several differentiating points. 1. In the former case, the government puts into the hands of a denomination a large sum of money to be used absolutely as it chooses; in the latter, not one cent is handled by the Orphanage authorities, but passes directly from the hands of the county to the teachers. 2. In the former case, the government relinquishes all right to prescribe the character, qualifications, and salary of the teachers; in the latter, the county has absolute control in the selection of teachers and the fixing of salaries. 3. In the former, the religious tenets of one denomination are always and primarily taught at the expenses of the government; in the latter, no denominational tenets are taught. 4. In the former, every teacher must be a Catholic; in the latter, all the teachers may be non-Baptist—they might be infidels.

As we see it, the school at the Orphanage differs in no respect from any other free school in the county. The same power and authority that creates, sustains and kills other free schools is operative in this one. The register shows that there were during the session just closed 78 children from the Orphanage and 35 from outside the Orphanage.

The civil authorities hold that the laws of Mississippi contemplate an equitable distribution of the school fund among all children in the State between the ages of five and twenty-one years. No child is debarred by color, poverty or wealth. It is the natural and inalienable right of every educable child in the State to participate in the distribution of the school fund, provided he or she receive his or her prorata through the recognized and established channels of the State.

We believe this right is so secure that no child can be deprived of it even by the misfortune of becoming an orphan, nor by the added step of entering a denominational Orphanage. We still insist that the children at the Orphanage attend the free school not as orphans, but as children citizens exercising their birthright, and that in attending it neither they nor we violate any Baptist or Bible principle.

On last Lord's day, the new church house at Louisville was dedicated, Rev. H. J. Vanlandingham preaching dedication sermon. Bro. J. R. Nutt participated in the exercises. A collection of \$19.65 was made for Home Missions from this missionary church.

Sunday School Lesson.

BY R. A. KIMBROUGH:

May 7th., 1905.

The Vine and the Branches.

John 15:1.

Motto Text: "Herein is my Father glorified, that ye bear much fruit." John 15:8.

After washing the disciples' feet Judas soon left. The Supper was instituted which we know as the Lord's Supper. Then before Jesus went to the garden of Gethsemane he delivered the great discourse to the eleven recorded in John, chapter 14-17. His last public discourse was perhaps on Tuesday. This last one to his disciples was delivered Thursday night between the time of the supper in the upper room and his betrayal in the garden. It was perhaps near midnight when he finished it. It is right clear that John 14 was given in the upper room, 15-17 may have been. Some think this part was given somewhere on the way to the garden.

THE LESSON STORY.

Here Jesus speaks of himself as the true, ideal vine. The vine is a figure of what he is. The vine is often referred to in Scripture. The vineyard is used in both Old and New Testaments for illustrating divine truths. The chief point in this lesson is fruit-bearing. The purpose of the vine is that its branches may bear fruit, and not to be a vine only. Jesus here calls the Father the husbandman, the vine-dresser, the one caring for the vine. The disciples are called in verse 5 the branches. The branches of the vine bear the fruit. So the disciples are God's means of bringing the knowledge of Jesus to men, therefore fruit is desired by him whose the vineyard is. The fruit shows what the tree is, as well as what the branch is. If the branch does not prove to be genuine it must perish. So it is with a professor who does not possess true faith, saving faith. The one who abides in Christ and Christ in him brings forth fruit aright. The abiding, or remaining true, vindicates the profession. Otherwise the withering, burning time is sure to come. Verses 7-12 show some of the fruit resulting from the abiding in him. Verse 7, answered prayer. Verse 8, God glorified. Much fruit. Verses 9, 10 love of Christ and obedience. Verse 11, fullness of joy. Verse 12, brotherly love. Continuance, love, obedience, service are clearly and powerfully urged on this last night before his death. Judas is a good illustration of the result of lack of vital union with Jesus. He had external connection, but not internal spiritual union.

IN THE CLASS.

1. The Vine (1). Time, Place, Connection with last lesson. What is the illustration used in this lesson? Was the vine familiar to the hearers? Who is represented by

THE BAPTIST.

May 4,

vine in this lesson? Who by the vine-dresser? Who by the branches?

2. The Branches (2-6). What is expected of branches? What does the fact of fruit on the branch prove? Apply this to a professor of faith. What becomes of false branch? Of unfruitful professor? Study purging, or cleansing, in verse 2. Jesus teaches (v. 3) how to be clean. It is not by a theory, though, but by his atonement for sin. What illustration in verse 4? What is one result of abiding (v. 5)? If one is not abiding in Christ, what will be the consequence? The doom of the unsaved is what?

3. The Fruit (7-12). Try to find some result of abiding in Christ in each verse of the section. From verse 7, what is one condition for answered prayer? If the conditions are met what may the petitioner expect? Does our service glorify God? What evidences the disciple? How much does Jesus love his disciples? What is a condition for abiding in the love of Christ? What was the purpose of this discourse? How much must one disciple love another? Does verse 12 apply to us?

One More Sunday for Home Missions.

I know you are saying something on your editorial page for this last week for Home Missions. If the brethren will make one great week of giving, those who have not done so, and if some who have will add extra gifts, I hope we may make a landing without debt.

Our books will remain open during Monday, May first, in order to receive the contributions of Sunday, April 30th. Please, therefore, sound it out to all your readers that the Home Board needs every gift that they will send. The Lord has wonderfully blessed our work and it would be calamitous to dampen our ardor with a debt at the Convention. While exceedingly anxious, we are hopeful that by concerted action on the part of the brethren we shall come to the Convention free of debt.

Yours in Christian bonds,
B. D. GRAY, Cor. Sec'y.

Special Notice.

As the last day of April falls on Sunday this year, the books of the Boards will be kept open until Monday, May 1st. Now let all treasurers of churches and societies remember that the funds for foreign missions must be sent so as to reach Richmond, Va., on or before May 1st, or they cannot be counted. If collections are taken Sunday, April 30th, and it is desired that they be counted on this year, you can wire Monday that you send a check by mail for the amount, and the telegram will be received as cash. The amount of money can be wired either to Richmond, or to the officer in your State who receives the Mission funds, (not, however to both). The State officer will wire to Richmond, Monday evening, the amount he has on hand to send.

As we have had hindrances in many churches in taking collections, perhaps we

can gain a great victory by a number of churches getting a good collection on April 30th, and wiring the amount Monday.

Fraternally,

R. J. WILLINGHAM.

Foreign Mission Rooms, Richmond, Va., April 18, 1905.

We have just closed an enjoyable and most helpful session of the Minister's Conference of this section. Some brethren missed something by not attending. The question that provoked the most animated discussion may be put thus:—"Can a church member commit so grave a sin as to justify in withdrawing fellowship from him, even though he appears before the church and asks to be forgiven and thoroughly satisfies the minds of the members that he has truly repented as God would have him to do?" I sometimes fail in my undertakings. In this case I failed to convince some good and wise brethren that they had taken the wrong position.

We are much pleased in these parts, that our beloved missionary secretary A. V. Rowe is to go to the World's Congress. Several at our Ministers Conference desired to take part in sending him aid—handed him a dollar to that end. It is kind of Bro. Borum to open the way to every brother and sister to aid in giving him a vacation after all these years of constant application to duty.

Bro. L. G. Gates of Senatobia, a beloved fellow-laborer with me here for awhile, has been called to Laurel. He is to commence his pastorate there the 4th Sunday in May. Brother, beloved, we extend you a hearty welcome back to these parts.

I. P. TROTTER,

Hattiesburg, Miss., April 19, 1905.

Hattiesburg.

We have had a blessing in a meeting of some two week's continuance. Bro. Borum of Greenville, was with us and did the preaching. It was clear, tender and earnest. He is one of our choicest pastor-evangelists. He has numerous calls to hold meetings which he cannot accept.

We had 42 additions to our church, 20 of them for baptism.

Our church is perhaps more thoroughly united, more spiritual and in better condition internally than ever before. Our Foreign Mission collection thus far is between \$800.00 and \$900.00. This was secured without any high pressure methods whatever. A Foreign Mission envelope was sent to each member. The first Sunday in April was designated as Foreign Mission day, the time for the envelopes to be returned. They have been returning every Sunday service. This is the most general collection likely that was ever taken in this church. The list of the contributors is a long one, running up into the hundreds. If I have any ambition as a preacher it is to be the pastor of a church that comes nearer than any other church to performing God's mission for it in the world; to be the pastor not of a worldly church but of a godly one. Our covenant agreement on joining this church is that we will not engage in what is known as the social evils of the day.

1905.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

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Service and Sight.

It were not hard, we think, to serve Him,
If we could only see!

If He would stand, with that gaze intense
Burning into our bodily sense,
If we might look into His face most tender,
The brow where scars are turned to splendor,
Might catch the light of His smile so sweet,
And view the marks in His hands and feet,

How loyal we should be!
It were not hard, we think, to serve Him,
If we could only see!

It were not hard, He says, to see Him,
If we would only serve;

"He that doeth the will of Heaven,
To him shall knowledge and sight be given!"
While for His presence we sit reposing,
Never we see His countenance shining;
They who toil where His reapers be,
The glow of His smile may always see,
And their faith can never swerve.
It were not hard, He says, to see Him,
If we would only serve.

We had the pleasure of meeting in Jackson a few days ago Bros. Borum of Greenville and Mahoney, of Vicksburg. Bro. Borum made the modest claim that he had in his church the best Union in Greenville. Bro. Mahoney stated that he had in his church the best Union in the State. We have asked Bro. Mahoney to write for the readers of THE BAPTIST something about his Union and how it is conducted.

The Clinton church and Union enjoyed exceedingly the visit of Bro. McCollum of Japan.

The twelfth annual session of the Alabama B. Y. P. U. Convention met in the city of Bessemer last week. It was not my privilege to be present, but it was pronounced by some to have been the best convention yet held. There were about 125 to 150 delegates in attendance. Rev. J. W. Vesey was re-elected president. The key-word of the convention was "Efficiency." Rev. J. G. Dickinson, of Gadsden,

THE BAPTIST.

preached the opening sermon on "Consecration." Rev. J. L. Thompson spoke on "The World's Call for Efficient Service." Prof. E. P. Hogan, of Howard College, presided over "The Open Parliament of our Educational Work." "Efficiency and Preparation" was discussed by Rev. J. A. Hendricks, of Pratt City. Rev. J. W. O'Hara, of Montgomery, discussed "Young People as Soul Winners." Rev. Austin Crouch, of Woodlawn, recently from Mississippi, made an address on "Efficient Evangelism as a Factor in the Work of the Kingdom." Prof. G. W. Cunningham, of Howard College, discussed "The of Field the Sunday-school." "The Crying Need: a Church Membership Equipped for Efficiency," was discussed by Mr. J. B. Jones and Rev. L. M. Bradley. Mr. Gwyllm Herbert talked on "The Field of the B. Y. P. U.," and Rev. J. F. Gable read a paper on "The Work and Workers of the Future." A paper was read by Mrs. T. A. Hamilton on "The Place and the Work of the Sunbeams in our Scheme," and one on "The Possibilities of the Primary Department in the Sunday-school," by Miss Annie Williams.

Is it Right?

It is a very peculiar fact that whenever there is a worldly amusement about which we are in doubt we invariably ask the question: "Is it wrong to do that?" "Is it wrong for Christians to do dance?" "Is it wrong to go to theatre?" "Is it wrong to play cards?" Always, is it wrong?

It is very much the same as in the matter of eating. When there is something that we desire, we always ask ourselves, "Will it hurt me?" If we can satisfy ourselves that it will not do any serious damage, or dyspepsia or sleeplessness, or cramps, we eat it. We never ask, "Will it help me?" "Is it just what I need to build up body and brain, to make blood and strengthen the tissues, to increase my energy and improve my general health?" Never. It is always, "Will it hurt me?"

So it is with worldly amusements. "Is it wrong?" "Does God forbid it?" "Is there anything in the Bible against it?" If we can satisfy ourselves that it is not wrong, we engage in it. Is that all that should be asked? Why not occasionally reverse it and ask, "Is it right?" Suppose it is not wrong, there is still the question, "Is it best?" "Is it what I need to be more effective in my influence for Christ?" "Is it going to make me nobler and truer, better able to fulfill my life-work?" "No," we must say, "it will not do that." Then hands off. Life is too full of that which is uplifting, helpful and character-forming, to spend our time on that which has at the best only a neutral influence.—Baptist Commonwealth.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

Pastor's Conference at Hattiesburg.

The pastor's Conference of Southeast Mississippi met in the First Baptist Church of Hattiesburg Monday April 17th. The attendance was fairly good, there being thirteen members present and one visitor, in the person of Bro. Rowe. Several questions pertaining to the spread of the Master's Kingdom were discussed, quite a number of queries also were brought before the brethren, and in fact we just had a free discussion on many things in general. Surely it is good for pastors to meet in this kind of body, for we all go away feeling stronger and better.

The program for next meeting will be arranged and sent to the members in due time. In connection with this it may be well to say that one feature of the next meeting will be a running comment on Colossians in which any member may be called upon to lead. The next meeting will be held on Monday and Tuesday after 3rd Sunday in October.

J. W. STEEN, Sec.

Norwood, La.

I have been on this field three months and each day I find it more pleasant to live. Our church has only seventy members on role and some of these are scattered over the State, however the church has full-time preaching. The church has one of the nicest and most convenient Pastoriums in the State—just what every church should have. Then, too, the church building is handsome, but the noble band of members is the best of all. We are rejoicing over our State Mission collections. Last year the church gave to this object \$67.50, and this year we gave \$105.80. We received two for baptism Sunday. Our Sabbath School is progressing nicely. We had present Sunday more than 85 per cent. of the enrollment. The B. Y. P. U. is doing good work. God bless every department of work in Mississippi the prayer of humble son,

HOMER H. WEBB.

Norwood, La.

Sunday-school Institute at Caseyville.

Bro. J. E. Byrd will conduct Sunday-school institute at Caseyville the 13th and 14th of May for the benefit of all the churches in reach of this place. We need not only invite the Sundayschools of neighboring vicinities but we insist on their being present or having a good delegation present, for we know if they miss hearing Bro. Byrd they will have lost very valuable help in their work. Several churches have been heard from already and we are encouraged to expect a well attended meeting.

Let all who read this and are in reach of here, be sure to come and have some one come with you. And may God bless the meeting to your good and His glory.

J. E. WILLS.

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Editorial.

Then and Now.

PASTOR'S SALARY.

Half century ago the country pastor did not receive a stated salary. It was unpopular to advocate it. As a matter of fact, the pastor was silent on the question, the members reticent, indifferent, or opposed to it. There were at least two reasons for this condition of things. The first was the churches were not instructed fully as to the teaching of Divine truth on this important duty. To teach it was to expose oneself to the criticism of being "a time server," "a money preacher," of seeking "the fleece rather than the flock." I want to be understood as stating facts as they came under my limited observation and not as making any criticism on the church of fifty years ago. In orthodoxy, strength of moral character, piety and devotion, they would compare favorably with best country churches of today.

The second reason was, in those earlier days lands were cheap and fertile, the people full of energy and enterprise, felling the forests, opening roads, settling homes, laying out farms, with abundant ranges for stock winter and summer, plenty of game in the woods, and so easy to make a living, that pastoral support was not much thought of. The preachers were largely possessed of the same spirit, and hence made their own support. In those days the people all worked, white and black, and to be an idler or drone was to be somewhat in disrepute. Pastor's homes were not then thought of among Baptists. They did not need them. The pastor had his own home, made his own living. Since then conditions have changed.

THE BAPTIST.

But even with all the advantages of those times the pastor was somewhat compensated for his services in the way of "a gift" or an "expression of appreciation" by a contribution made up by the members, generally at conference in December.

It was not pay but a gift.

"Salary" was an ugly and an objectionable word—we did not like to use it—so we just gave him something and we got along pretty well.

The churches usually had protracted meetings yearly—great meetings they were too—neighboring pastors gathered in, numbers of adjoining neighborhoods, and sister churches came—songs, prayer, exhortation and preaching abounded, hospitality was in abundance—souls converted and shouting frequent.

Saturday meeting and conference were in the ascendency then. Saturday conference was a day of much business or rather of much time consumed and often, all the good effects of the 11 o'clock sermon dissipated by a long and wearisome conference. It was a time to air opinions, to make speeches and the pew and the deacons had to be heard from. Speak they must and speak they did to their heart's content. I now think they overdid the matter but there was this good—the speakers felt the better doubtless and the silent members had an opportunity to grow in the grace of patience. It is better now. We have learned to dispatch business, and also that we can get along with less talking. We have certainly improved on the old time Saturday conference. It is well for our churches which have once a month preaching to keep up their meetings. It is the time for the older and more thoughtful members to meet, to have "the Word" expounded and the doctrines of our faith set forth "in order" unto them. God speed the day when all our churches can have preaching two Sabbaths in the month! To this, I think, we are tending. In those good old days our Sunday-schools were few, weak and crude. We had no Sunday-school Literature. Only Bibles, but we did the best we could, and the effort was not altogether in vain.

ALEX. A. LOMAX.

Religion In Business.

Dr. Washington Gladden, moderator of the General Council of Congregational Churches, and probably the foremost minister of that denomination in this country, in a sermon at the First Church in Columbus, O., urged Christians to carry their religion into their business, to make "business not only a means of gain, but an instrumentality for help and service" to all men. He did not agree with Mr. Carnegie that a man may be as selfish as he pleases in the accumulation of a fortune if he will only be benevolent in the distribution of the fortune after it is made; and contended that the greatest opportunities of benevolence to one is in his business, that it is "while he is making his fortune, not after it is made, that he must prove him-

self a Christian." Large distributions of charity cannot compensate for unrighteous methods of acquisition. He claimed that offices and duties called secular are sacred and should be sanctified by the spirit in which they are received and the motive with which they are performed.

He had as much right to use his opportunity as a preacher to enrich himself and push his personal ambition as business men had in the prosecution of their vocation. This statement excited special remark: "The State is just as truly a divine institution as the church is, and the governor, the mayor, the superintendent of police, the member of Legislature, or the city council, or the school board, is just as much a minister and servant of God as I am." Why should such teaching attract special attention? It was only an old doctrine made new. The apostle Paul 2,000 years ago insisted that civil government is a divine ordinance, and that its officers should be accepted and obeyed as ministers of God both for fear of punishment and for conscience sake. And such teaching ought to find place in our pulpits in no uncertain or wavering tone. One can make the secular sacred by putting into it the Spirit of Christ, and one can degrade the sacred by the groveling secular spirit in which he performs its duties.

MISCELLANEA.

Pastor Hewlett asked the small church of Belen for \$50 for Foreign missions and received \$72.

J. H. Cullom has been made business manager of the Texas Baptist Standard, J. H. Gambrell remains editor.

A pastor: "The Baptist did our people great good in securing that article from Dr. Mullins on unrighteous mammon."

The Texas Negro Baptist Convention will send Dr. A. R. Griggs as its messenger to World's Baptist Convention at London in July.

Since P. T. Hale became President of Southwestern Baptist University he has paid off a debt of \$18,000 and raised \$60,000 toward an endowment of \$100,000.

State Sunday-school Missionary, J. E. Byrd, was at Decatur on last Saturday and Lord's day and at Newton the night following. This Byrd cannot fly, but he moves.

In its late meeting at Columbia, S. C., the Southern Educational Conference elected H. L. Whitfield Superintendent of Public Education in our State a member of its Executive Committee for the ensuing year.

God's royal commandment "Thou shalt love thy neighbor as thyself" came down through about thirty-five centuries, over the greater part of which has hung the ark—shrouding of Paganism and crime, and it continues to glow with the effulgency of Divinity.—Dr. Stovall,

April 27,

1905.

Rev. G. B. Rogers who went from Mississippi to Texas several years ago, has entirely recovered from a long spell of sickness, and this big bodied and larger-hearted servant of Christ is ready for work again.

At the close of an afternoon meeting in McKinney, Texas First Baptist Church, with Pastor E. E. King directing, and with about twenty male members present, \$20,000 was promised to build a Baptist College in that town.

W. M. Burr: "Never were so many books made, never so many read, never so many people to read them, as today. The wise reader must select, in order to the best help in his profession or calling."

Rev. W. T. Whitley, a Baptist preacher of Preston, England, won Miss Helen M. Gould's \$1,000 prize for the best of three essays on "which is a Better Representation of the Original of the Bible, the American Version or the Catholic Version, known as the Douay Bible?"

We should not allow only a few brethren and friends to pay Secretary Rowe's expenses to Baptist World's Congress in London. He has served us all long and faithfully, and all of us have the privilege of helping. Contributions should be sent to Rev. W. A. Borum, Greenville, Miss. Send on your gift immediately whether small or large.

The books which came into Pastor Borum's life when he most needed them were: when he was at school, Adoniram Judson's Biography by his son Edward Judson; when he entered the pastorate, Life of C. H. Spurgeon by George H. Needham; in evangelistic work, Autobiography of Chas. G. Finney, and the Practice of the Presence of God by Nicholas Herman.

States Attorney, John Healey of Chicago, announces that "he will permit no betting on race tracks in the county during his term of office;" that the opening of the North race track April 29 "will not be accompanied by betting in any form," and that "prosecution would be directed against not the book makers alone, but also against all people seeking to make bets."

Mayor A. W. Chambliss, of Chattanooga, has given instructions to the police that the Sunday closing laws in that city shall be strictly enforced. In accordance with these instructions not only the saloons are closed on Sunday, but also the drug stores are forbidden to sell patent medicine, which would intoxicate. The result has been less drunkenness and less crime. Mayor Chambliss is a Baptist, a prominent member of the First Baptist Church of Chattanooga. Hurrah!—Baptist and Reflector.

The First Baptist Church of Gloster, has just rounded up her offerings for Home and Foreign Missions, and sent the last check to Dr. A. V. Rowe. The total to both objects was \$950.00. The amount to Home Missions being \$530.00, and the remainder

THE BAPTIST.

to Foreign. This is an increase of nearly \$100.00 over last year. This is the more marked because of the drop in cotton.

The epoch-making books in Pastor Burr's life and ministry were: Bernard's Bampton Lectures on The Progress of Doctrine in the New Testament, The Training of the Twelve by Bruce of the Free Church of Scotland; Review of the Trial and Death of Christ by James Stalker; Studies of the Portraits of Christ by George Mathison, a blind preacher of the Free Church of Scotland; a little tract called What we owe and How to pay it by a Chicago Layman; and the Magazine Physical Culture.

The First Baptist Church of Gloster, has just enjoyed a gracious revival, in which Pastor McComb did the preaching. The membership were revived, the work toned up along all lines, the ties strengthened between pastor and church, and ten new members added, five of whom came in by baptism. On Thursday night following the close of the meeting another candidate was baptized, and one was baptized before the meeting, making seven baptized this year. There have been added this year, 18 by letter, making a total of 25. The congregations are usually large and the outlook hopeful.

We enquired of a devout Methodist minister, "Are your people expecting a Welsh revival?" He hesitated a moment; then answered, "I am afraid too many of them are. It is a fundamental mistake to look toward Wales for revival, or to expect a revival like the Welsh revival. I am looking for a revival. I believe it is close at hand. It will come of consciousness of God. That is what we need. That will quicken us. Let us go to God with prayer that He manifest Himself in us." Then he told the story of John Wesley's experience, when returning from church one night he became aware of a fine glow in his heart. "That," said Wesley, "that is God." It changed John Wesley's life—that realization that the warmth of his spirit was of God—Biblical Recorder.

Good News.

RICHMOND, VA., May 1st, 1905.

EDITOR T. J. BAILEY, Jackson, Miss:

Out of debt, glorious gifts. Praises to our God.

R. J. WILLINGHAM.

The glad tidings will be received with much joy. Let us give thanks unto the Lord for all His goodness.

College Tidings.

The College President has been on a round of appointments of late. He has preached the commencement sermon at Crystal Springs, delivered an address on education at an educational rally at Grenada, supplied for Bro. M. K. Thornton at Starkville, preached to the boys at the A. & M. College, made the commencement address at Dry Creek High School in Rankin County and preached the commence-

ment sermon at Collins. He had royal treatment and earnest attention at all these places and is more than ever convinced that Mississippi is full of good folks.

April and May have been given up largely to work among the high schools and to assisting our splendid State Superintendent in the great campaign he is making in the interest of the common schools. The president usually arranges to devote April and May largely to general work among the people. He feels that this is the best work he could do for the College and the cause.

During his visit to Crystal Springs his old pupil, Homer Rhymes, notified him that he had \$100 for the building fund. Everywhere the people are expressing interest in this movement. It remains for the trustees to advise and for the Convention to decide when this movement shall be launched but in the mean time friends are at liberty to lend encouragement if they wish to do so. A kind letter from Bro. W. J. Reid, of Arcola, promises that he will give \$10 for the movement. Recently a five-dollar bill came in an envelope with a kind note signed "A Friend." Many thanks to that friend, whoever he or she may be. The money has been properly credited and will be properly used.

Our enrollment now stands at 376.

Our Commencement sermon will be Sunday, May 21st, and will be preached by Dr. W. J. E. Cox, of Mobile. Our graduating exercises will be Wednesday, May 24th. We invite all our friends to attend all our exercises from the 21st to the 24th inclusive. The trustees will meet on Tuesday at 10 a. m.

Yours for service, W. T. LOWREY.

Help For Bro. Martin.

JNO. 3:5.

I. As to context. Nicodemus, a "ruler of the Jews," and a master "of Israel" devoutly expressed his recognition of Christ's divinity, (v. 2) Jesus seeming to catch a note of inquiry, immediately begins to tell him how a man must come into the "kingdom of God." (v. 3). When his questions manifested confusion and made further inquiry, Jesus tells him more fully how one may enter into the "kingdom of God." Please notice that the realm to be entered is spiritual—"the kingdom of God," and in order to do so one must have a spiritual birth, just as one must have a natural birth to enter the realm of nature.

II. As to the text. Please notice that this verse with verse 6 is but an explanation of verse 3. When Nicodemus asks, "Can a man be born when he is old?" etc., Jesus then explains what he meant by his expression in verse 3.

I fear if we were to use your Hebrew or Greek, Bro. Martin, we might destroy much of the sweetness of the text. Suppose we take the plain English as it is.

Humbly,

J. WILBOURN FIELD,

April 24, 1905.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. HACKER, President,
Meridian; Mrs. R. Woods,
Secretary, Meridian.

Program
April 1905.

Programs are suggested. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

May, 1905.

Subject: Herald of the
Cross in Foreign Lands.

"The Vision of Christ"—the call to service.

1. Prayer for a special blessing on the meeting.
2. God's Wondrous Love: Jer. 31:3; Deut. 33:12; Phil. 4:19; 1 Tim. 3:22, 23; Isa. 46:4; Isa. 43:5, 6; Rom. 8:14-17.
3. Hymn: "Ashamed is Jesus, that dear friend"—this was sung at the baptism of Carey's first convert.
4. Leaflet: "Missionary Flash-Lights." Read: "Carey's Great Sermon" and "Livingstone's Moral."
5. Item: There are 83,000,000 in foreign lands who do not know Christ. The total of foreign workers in the world is 12,400, native workers 64,347. There was an average of 2,217 converts received each Sunday last year.
6. Searching Thought: "God so loved the world that He gave His only begotten Son." "I so love the world that I gave"—What?
7. Business.
8. Readings: "Johnson's Bible." The First American Baptist Missionary to China," etc. (See Leaflet previously mentioned.)
9. Chain of Prayer: Prayers for divine love leading many today as the past to give their lives to missionary service, remembering also S. B. C. and W. M. U. annual meetings at Kansas City.
10. In Closing: Read in concert Psa. 137:1-18.

My Desire.

Since I have learned Thy wondrous love for me,
Most Blessed One,
How can I steel my heart, and leave to Thee
To love alone!
Since I have heard Thee calling through the night
"Come unto me,"
How can I wander to the left or right,
Nor follow Thee?
Since I have felt the all-sufficient peace
Thy grace bestows,
How can I turn to earth's vain charms
To ease
My pains and woes?

What tho' the way be rough, and steep
the height
The foe be near.
Must I not conquer, aided by Thy might?
How can I fear?

And, since Thy love has kept me till
today,
Unchanging One,
Can I not for the unknown future pray,
"Thy will be done"?

Yea, I would follow at Thy gracious call,
My Guide and Friend;
And trust thro' shine and shade,
whate'er befall,
Unto the end,

Yes, for I love Thee sinner though I be,
Savior divine;

And as for me Thy life was given to Thee
I would give mine,

To use it as Thou wilt, both where I end
when;

I would not choose
But to be ready, purified and clean,
For Thee to use.—Christian

Index.

Columbus Association.

Columbus, Miss., April 17, '05
Dear Mrs. Johnson: I am not fond of writing myself, but love to read letters from other women, so I write hoping to hear from other V. P's. As I know you are interested in Columbus, I will tell you of the societies here. Armstrong Society still continues faithful in every good work. First Wednesday in each month is Missionary Day. We carry out printed program, and talk about the work at other meetings, as we sit around the quilt. Both societies observed a week of self-denial and prayer which we enjoyed so much.

If many others in the State studied the subject as we do, what great blessings we may expect as the result of God's children interceding with Him.

I went to see the women at S. E. Church Friday afternoon. They conduct their meetings well, as if they had been at it for years. They don't need to be looked after; their pastor (Bro. Camp) always meets with them and they don't feel timid either because he is present. I have received only four good reports this quarter. We have some consecrated women in Columbus Association, and they are at work, but the work in the Association is not progressing as I would like for it to. It is impossible for me to visit the churches, so write many letters. Would like a few ideas from other Vice Presidents as to how they carry on their work. Hope this little letter may remind some, that I haven't received their report and stimulate others to more effort in the Master's work. May the spirit of

God be with our women. With love and prayers.
Your sister in the Master's work,
J. HELEN ELLIS.

The above letter from Mrs. Helen Ellis, Vice-President of Columbus Association, brings back vividly to mind my own delightful Christian intercourse with those sisters of the Armstrong Society. On every Wednesday morning we gathered around the quilt, in the basement of the church and as our fingers were busy we often talked of things concerning the kingdom. When the clock marked the hour of eleven, the hymn-books were brought, some sweet song of Zion sung and then followed a series of reading and prayer. Often have our hearts burned within us, as we thus communed with each other and with the Lord.

Some of those beloved sisters have been called from the service of earth to the higher service above. Some have gone to other fields of labor. But those who remain still gather about the quilt which, like the widow's barrel and cruise, never fails.

Mothers and fathers, be on the lookout for good stories to tell your children! See that your stock is large and constantly replenished, and let the tales be ones in which good is always magnificently rewarded and evil ways receives dire punishment. This was the advice of Dr. G. Stanley Hall at one of the recent meetings of the Religious Education Association in Boston. Formal moral and religious instruction should begin with stories at home, he says. Stories are the natural food of children and most of our children today are story starved or filled up with ill-chosen stuff. Every mother should be a storyteller and the father, too, should take his part. Before the child goes to school, before he learns to read he must obtain his moral values through the right kind of tales: Bible stories, in so far as they can be adapted to the child's need, fables of animals, nursery rhymes, legends of saints, stories of good and bad fairies, wherein virtue is made very attractive and wrongdoing black and ugly. Dr. Hall told of an Oriental grandmother who, though unable to read, could tell 200 stories.

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Ar. Silver Creek..... 8:35 p. m.

Daily.

No. 4. Lv. Gulfport..... 7:30 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

Daily.

No. 3. Lv. Jackson..... 3:25 p. m.
Lv. Hattiesburg..... 7:00 p. m.
Ar. Gulfport..... 9:50 p. m.

Daily.

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" Crusader..... " 7:36 " 4:06 "

" Semmes..... " 7:44 " 5:14 "

" Wilmer..... " 8:03 " 5:31 "

" Latonia..... Miss. 8:18 " 5:46 "

" Brushy..... " 8:25 " 5:53 "

" Donovan..... " 8:33 " 6:01 "

" Evanston..... " 8:42 " 6:10 "

" Lucedale..... " 8:48 " 6:16 "

" Eubank..... " 9:00 " 6:28 "

" Bexley..... " 9:07 " 6:35 "

" Merrill..... " 9:17 " 6:45 "

" Leaf..... " 9:34 " 7:02 "

" McAlain..... " 9:50 " 7:18 "

" Little Creek..... " 9:54 " 7:22 "

" Beaumont..... " 10:10 " 7:38 "

" Hintonville..... " 10:28 " 7:56 "

" Rixton..... " 10:44 " 8:12 "

Ar. Lancaster.....

South Bound—Daily.

Stations. No. 1. No. 3.

Ar. Mobile..... Ala. 6:30pm 12:01am

" Government St., Ala. 6:22 " 11:53 "

" Orchard..... " 6:03 " 11:32 "

" Crusader..... " 5:57 " 11:25 "

" Semmes..... " 5:50 " 11:18 "

" Wilmer..... " 5:31 " 11:00 "

" Latonia..... Miss. 5:16 " 10:45 "

" Brushy..... " 5:09 " 10:38 "

" Donovan..... " 5:01 " 10:30 "

" Evanston..... " 4:52 " 10:21 "

" Lucedale..... " 1:16 " 10:16 "

" Eubank..... " 1:34 " 10:05 "

" Bexley..... " 1:27 " 9:59 "

" Merrill..... " 1:17 " 9:50 "

" Leaf..... " 1:00 " 9:33 "

" McAlain..... " 1:44 " 9:13 "

" Little Creek..... " 3:40 " 9:09 "

" Beaumont..... " 3:24 " 8:53 "

" Hintonville..... " 3:06 " 8:35 "

" Rixton..... " 2:50 " 8:19 "

Lv. Lancaster.....

North Bound. Daily. No. 1.

No. 2—Daily. Lv. 11:02am Ar. 2:32pm

11:16 " "Ovett..... 2:18 "

Deaths.

In Memoriam.

Franklin W. Osborn, 41, asleep in Jesus on the 12th. day of April 1905, in Dallas, Texas.

This young life came into the hearts and home of his father and mother on the first day of December 1871, and for the intervening years led to exemplify the beautiful traits of a loving and dutiful son.

At the age of sixteen he united with the Chapel Hill Baptist Church upon a profession of faith in Christ Jesus, as his personal Savior. Leaving his country home and church, he came into the town of Utica to engage in the Mercantile business, here he lived and wrought till everybody knew and loved "Frank Osborn." He became acquainted with Miss Carey D. Ferguson who was a member of one of the best and most influential families of our town, and on the 6th. day of October 1897, Miss Carey Ferguson and Mr. Frank Osborn were united in the holy bonds of wedlock, which union was also one of sweet fellowship in Christ, till Sister Carey left her bereaved and heart-broken husband to join the family of our Father's redeemed children in mansions above. The writer of this became acquainted with the deceased in the year 1901, when he took the pastoral care of the Baptist Church in this town, and wishes to record the fact that it was always a delight to live and work with so noble a spirit in the service of our Redeemer and Lord. Never once did he refuse to engage in any Christian work suggested by his pastor, except to stand in public prayer, and this, not because he lacked piety, but because of his extreme timidity. He was ready always to sustain the cause of Christ with his money, according to his ability.

Brother Frank died away from home, but in the midst of friends he missed the tender ministry of a mother's throbbing heart and gentle hands in his last sickness, but somebody's mother or sister supplied this lack so far as human hearts and hands can do. The floral tribute that accompanied his body from Dallas to his home and place of interment bore ample and unmistakable testimony to this fact.

We are not ashamed to send one from our homes and from our church such a man as Franklin W. Osborn.

Just at the close of the funeral service in the church a beautiful scene of light passed over the floral designs at the foot of the platform and on the casket, giving an unusual radiance and glory to the white dove and roses over which it was poised—a fitting scene to the end of so noble a life.

Brother Franklin and Sister Carey now sleep together in the cemetery a few yards east of our church and will rise together in the morning of the new day.

R. A. Coffey, pastor.
Utica, Miss., April 25th 1905.

Married.
Summer-Hall.

On Wednesday at 8:30 o'clock at the Baptist church, Miss Mary Hall and Mr. John L. Summer were united in marriage the writer officiating. Both are popular young people of this place.

S. ALLEN.
Lumberton, Miss.

Headquarters Coates House.
HOTELS.

The following hotels make a reduction of 50 cents per person where two or more occupy one room from rates here given:

The Coates House, 15 blocks from church, \$3 to \$3.50.

Brunswick, 1 block from headquarters, 15 blocks from church, \$2 to \$2.50.

Savoy, 3 blocks from headquarters, 9 blocks from church, \$2 to \$2.50.

Richelieu, 2 blocks from headquarters, 16 blocks from church, \$1.50 to \$2.

Ashland, 9 blocks from church, \$1.25 to \$1.50.

Stratford, 3 blocks from church, \$2.

Midland, makes no concession, 9 blocks from church, \$3.50 to \$5.

Carleton, 7 blocks from church, \$1.50.

Victoria, 7 blocks from church, every room has bath, \$2.

Centropolis, 11 blocks from church, \$2.

Baltimore, makes no concession, 12 blocks from church, \$3.50 to \$5.

LaFayette, 4 blocks from the church, will make 25c reduction, where two or more occupy one room, \$2.

The Coates House, the Brunswick, the Richelieu and the Savoy are reached by street car in front of Union depot marked "Observation Park." The church the Stratford, the Midland, the Carleton and the Victoria are reached by cars which start from end of the viaduct at Union depot. All the others are reached by transfers. Conductors will direct.

BOARDING HOUSES.

The following boarding houses, all in walking distance of the church, will give board and lodging at \$1 per day. Special terms to parties and special arrangements where lodging and meals are taken separately:

The Ivy, 919 Holmes street.
Mrs. Hettie Kenney, 909 Lydia street.

Mrs. Brown, 608 East 9th.

Mrs. Dougherty, 1326 E 9th.

Mrs. L. A. Smith, 918 E 9th.

The Melba, 519 E 9th.

The Adelbert, 514 E 9th.

The Vickers, 917 Locust.

Mrs. Clinkenbeard, 1423 E 8th.

Mrs. Ford, 1411 E 8th.

Miss Oakes, 719 Troost ave.

Mrs. Strausneider, room ladies only, 1401 E 8th.

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Mrs. Miller, 1021 E 8th.

Mrs. Klingman, 1007 E 8th.

Y. W. C. A., meals 25c, 1000 E 8th.

A note from Pastor T. J. Moore

informs us that Prentiss church

has just enjoyed a good meeting.

J. A. Lee, the Wesson bishop,

did the preaching, to the great

delight and profit to both pastor

and people. There were nine

additions. This young church

now numbers over a hundred

members.

Elder A. P. Copeland, Alligator,

Miss., is open to a call to enter

the pastorate. He is a sound

and logical preacher.

The "special" over the Illinois

Central railroad will pull out

from Jackson on Wednesday, the

10th inst., at 2:30. This special

coach runs through to Kansas

City. No change of cars. If you

do not live at a town where this

limited stops, run to the first

place where it does stop, on the

local passenger, and change to

the special.

In our issue of April 27th, in

referring to a son of Dr. George

Whitfield, we said "Thomas"

when we should have said *Theodore*.

His correct address is

Jackson, Cape Girardeau county,

Mo. This young Mississippian

seems to be doing a fine work.

The Second Church, Columbus,

has been seated with opera

chairs. On last Lord's day six

were "buried with Christ in bap-

tism."

The Commencement exercises

of the Poplarville High School

will embrace May 11-14.

Rev. J. E. Phillips has resigned

the care of the West Laurel

Church, effective at once. During

his sixteen months' pastorate

the church has greatly prospered.

There have been 134 ac-

cessions, of which 51 were by

baptism, and about \$1,500 have

been raised.

The total receipts for Home

Missions for the fiscal year now

closing are \$8,863.88, and for

Foreign Missions \$21,161.89,

making a total for both of \$30,

025.77.

Dr. W. T. Lowrey will preach

the Commencement sermon for

the High School at Lumberton May 16th, and W. S. Allen will preach the Commencement sermon for the Columbia High School May 16th.

WE GUARANTEE
WILSON'S FRECKLE CURE
FRECKLES, SUNBURN, TAN, MOLE, PIMPLES AND CHAPS
THE MAKER OF SMOOTH COMPLEXIONS, ERADICATOR OF PIMPLES
FOR SALE AT DRUG STORES, COMPLEXION DEALERS, DIRECT
50c PER BOX (MONEY GUARANTEED, TRIAL SIZE 25c PER BOX)
L. R. WILSON & CO., MFGS. & PROPRIETORS.
61-63-65 ALEXANDER ST., CHARLESTON, S.C.
USE WILSON'S TAIN SHIN SOAP, 25c PER CAKE.

"A Little Talk on Money
and How to Make it"

is a title of a booklet which will show you how to make money by investing small sums with me. No "fake" fraud or foolishness; just a plain talk to intelligent people. Send for it today.

W. C. Hammer, 935 Harrison Bldg., Philadelphia, Pa.

On May 8 and 9, the Queen and Crescent Route will sell round trip tickets to Chattanooga, Tenn., on account of Biennial Convention, Sovereign Camp Woodmen of the World, at the low rate of one fare plus 25 cents for the round trip. Tickets will bear limit of May 26, 1905. Through sleeping cars are operated to Chattanooga from all points. For detailed information in reference to rates, schedules, etc., apply to any agent or

Geo. H. Smith,
General Pas. Agent,
New Orleans, La.

NOTICE.

The Friars Point Baptist Church is without a Pastor and wants one to fill out the remainder of this year, and longer, if both parties are pleased. Can pay \$150 for two Sundays, for the balance of year.

Nice small parsonage, free to pastor, if he has a family.

Address: Dr. J. J. Slack,
Church Clerk.

Figures Do Not Lie

neither do the thousands of people who are sending testimonial letters, gratefully explaining the surprising benefits which they have derived from that household remedy which is now attracting much attention everywhere, Vernal Palmettona (Palmetto Berry Wine). Every reader of THE BAPTIST can receive a trial bottle absolutely FREE of charge by writing at once to the Vernal Remedy Company, Le Roy, N. Y. If you are suffering from the many complaints caused by impure blood, and if you wish to restore yourself to a perfect condition of health, and be freed from catarrh, rheumatism, headache, constipation and the other many diseases that are caused by an unhealthy condition of the stomach, liver, kidneys and bladder. Only one dose a day of this wonderful remedy is necessary to effect a quick and permanent cure. Sold by leading druggists everywhere.

Is This the Perfect Paving?

In the daily papers of the South and of the country at large as well, the street paving question is being agitated again this spring. The havoc that winter frosts, hard spring rains and traffic have done to city streets makes the query, "is macadam paving the cheapest after all, both pertinent and general?"

Every city is pretty well convinced, it would seem from their papers, that macadam has proved unsuited for streets in the up-town districts end for residential streets where there is much driving. And each municipality is looking to see what its neighbor is doing.

That macadam has good qualities which asphalt, granite blocks and brick do not possess is evidently admitted by the Southern press. So the search has been for some way by which the good footing and pleasant driving properties of the macadam might be secured without its dust and "raveling" propensities.

If macadam could be made water proof and if the particles of stone could be permanently bound together, the perfect paving would be had. That is the prevailing sentiment. Such a paving would not be slippery and uncertain like asphalt, nor would it be noisy and hard on horses like bricks and blocks.

Quite a number of cities are confident that they have found the solution of the street problem in the Bitulithic paving

that has been used pretty generally over the East and North and to considerable extent in the South in the past few years. This Bitulithic has been given the most unqualified praise by officials in cities that have put it down. It was awarded the gold medal at the St. Louis Exposition and that city has paved its most fashionable driveways with it. The municipal journals tell of very extensive contracts that have been let for spring and summer work.



SAY MA, IF I LIVE WILL I BE AS BIG
AS GOOSE AS YOU.

YES MY CHILD IF YOU DON'T USE

MAGIC WHITE SOAP

Put Magic on soiled parts, leave them in water one hour. No boiling; no washboards; no scrubbing. If you use MAGIC WHITE SOAP, will from easy as magic; has no rash like the yellow soap.

Get your grocer to order or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers.

MAGIC SOAP CO., Ltd. New Orleans.

Magic Chips

Packed in Barrels for
Laundries.

Mississippi College

The "Old Reliable" is in the midst of the greatest prosperity in her history. She is still reliable.

349

450

Was the Number Enrolled the First Term of This Session.

more wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the College and the town.

Send for Catalogue.

Rev. W. T. Lowrey, D. D., LL.D., President.

CLINTON, HINDS COUNTY, MISSISSIPPI.

BELLS OF HEAVEN,
"King of Song Books."

Five hundred select hymns and tunes suited for every department of church work and worship. "The finest collection of both words and music ever put into one book."

Send 50 Cents for Sample. Revival Edition, 15 Cents.

Sacred Chimes, our latest book, has 260 songs, 130 of which are in no other book. It is the ideal Sunday School book. Sample, 25 cents.

Kiger Music Company, Waco, Tex.

BILL ARP'S GREAT BOOK

"From the Uncivil War to Date."

The best of his famous writings, selected by himself shortly before his death. Memorial Edition, printed from large type with wide margins, biography and illustrations, \$2.

Golden opportunity for canvassers: From every section of the South applications for territory are pouring in. Greatest seller issued in many years. Agents reporting as high as 12 orders per day. Liberal terms. Send 30c in stamps for outfit. HUDGINS PUBLISHING CO., Atlanta, Ga.

PIANOS
and
ORGANS
At Your Own Price.

Patton & Hartfield, Jackson, Miss., Have Dissolved Partnership, and Their ENTIRE STOCK is being Closed Out.

THE BIG SALE IS NOW ON.

EVERYTHING AT HALF PRICE.

Everything Goes—PIANOS, ORGANS, MUSICAL MERCHANDISE. EASY TERMS TO ALL.

We pay railroad fare for out-of-town Buyers of Pianos during this Sale.

429 Capitol Street

Here is an opportunity to own a piano or organ at a price and on terms that will come to the average persons but once in a lifetime. This firm has dissolved partnership. A big stock of pianos and organs was carried, not only in Jackson, but at other points in Central Mississippi. As we desire to close up our affairs at an early date as possible, and as we could not well divide such a stock as this, it was decided to close it out in a Ten-Days' Sale, regardless of former cost or profit. The stock consists of many well-known makes, among which will be found the Knabe, Kimball, Everett, Cable, Whitney, Krell and many others, most of them new, a few of them slightly store-worn and priced accordingly. To sell this large stock in ten days or two weeks' time, we realize that the prices must be so low, the terms so easy and the saving on each instrument so apparent, that those in need of one would be quick to take advantage of the unusual opportunity. We have accordingly marked every instrument with a large tag in plain figures. None of these are marked at more than factory cost, many of them at less than cost. There is only one price. The price is marked.

For 96, 112, 128, 136 to \$167 cash or payments of \$6 per month, you can buy fine new guaranteed pianos during this sale worth 250 to \$300.

Standard grade Pianos worth 325 to \$375 are going at 178, 187, 207 to \$218 cash or \$7 monthly payments.

Highest grade Uprights, the regular 400 to \$550 kind, in all kinds of fancy cases, are here, marked to sell at 236, 262, 288 to \$297 cash or payments of 8 to \$10 monthly.

New Organs worth 75 to \$100 are being closed out at 38, 42 to \$52—easy terms.

Square Piano, 15 to \$25—easy terms.

Sheet Music, 3 cents per copy.

Used Organs, 12.50 to \$18.00 payments.

Small instruments, all kinds, one-third to one-half former prices.

Visit the BIG SALE. You will never have such another opportunity to save half of your purchase.

Patton & Hartfield,

EAST CAPITOL STREET, JACKSON, MISS.

For full information address,
C. E. ROUNTREE, T. P. A.
H. D. WILSON, A. G. P. A.
40 South Main Street, Memphis, Tenn.

Treats all Diseases of the Eye
Ear, Nose and Throat.
OFFICES CENTURY BUILDING.
JACKSON, " " MISS.

The New Era for Clinton at Hand! Fact!

All the pioneer stages for educational progress have been passed. As a Baptist Educational Center, having a successful record of more than fifty years, Clinton today commands the situation for *preeminence*.

Beautifully situated on the watershed of two rivers, having perfect natural drainage, and located only 9 miles west of the Capitol City, on the Queen and Crescent Trunk Line Railway, which runs 6 daily passenger trains, the town is at once accessible to all points.

Then the proposed Electric Line from Jackson is practically assured. Its coming will make Clinton an up-to-date City of modern homes.

Mississippi College faces an era of ENLARGEMENT. One hundred thousand dollars will go into new buildings and equipments within the next few years. Hillman College, under the superb management of the Lowreys and the Johnsons, is soon to be quadrupled in capacity. A growing Public School of more than one-hundred pupils conducted by a corps of high grade teachers. These things are of the highest importance in the make-up of a first class community. And yet there are

OTHER ADVANTAGES.

A community of refined high class people. A surrounding country of marvelous fertility, equal to the famed Blue Grass regions of Kentucky for the grasses and for stock raising; also unsurpassed by any section for fruit growing, trucking and general agriculture. An inexhaustible sub-soil of lime and potash guarantees the agricultural outlook.

An abundance of the purest WATER,—a natural surface flow, sufficient for a city of ten thousand population.

A water works system under Municipal ownership and control, furnishing pure free stone water at the minimum cost.

An Electric Light Plant owned by the town. Lighted Streets; Brick pavements on all thoroughfares. An unusually low Tax rate.

A flourishing Banking Institution. A modern Brick Hotel. A dozen or more prosperous business establishments. And among them

Projected Enterprises,

An up-to-date Steam Laundry; a modern Steam Brick Factory; a Gin and Milling Plant; a modern Printing Establishment; and most important of all,—The Electric Line from Jackson, for both passenger and freight traffic.

Recognizing that CLINTON'S borders are certain to become immensely enlarged, we are concerned about the character and quality of the newcomer. We need only the best, and having nothing to offer that ministers to the bad in human nature, and therefore do not seek after that class of people. But we claim to be rich in those things which the sober minded, the industrious, the law abiding and the God-fearing of this country seek after above everything else, namely: Residence and association among high class people; excellent opportunities for a thrifty livelihood in varied lines of industry; convenience of travel, with best of markets at our doors; and above all, the Christian education of the son and daughter from start to finish, at the minimum of cost. These things are above all price. "More are they to be desired than gold, yea than much fine gold." Yet Clinton offers these benefits with a lavish hand, and earnestly invites her friends abroad to come and dwell among us, and share with us these priceless possessions.

Already boasting of the highest class of educated refined citizenship, Clinton will henceforth attract more than ever the best in the land.

A WORD FINAL.

The best place to educate a family of children from a, b, c to a college diploma is at CLINTON. The best place for a quiet inexpensive family life is at CLINTON.

And the best time to secure a place in Clinton is JUST NOW, when ground floor propositions in acreage sites and in residence lots may be purchases at real low prices, at prices far less than what may be expected one year hence. Come and see. And come without delay. Our cordial welcome, and with an open door. By order of The BUSINESS MEN'S LEAGUE, Clinton, Miss.

Bank of Clinton.

OFFICERS.

P. S. STOVALL, President. W. T. LOWREY, 1st Vice President.
Z. D. DAVIS, 2nd Vice President. E. F. ANDERSON, Cashier.

CAPITAL \$15,000

DIRECTORS.

P. S. STOVALL, W. T. LOWREY, Z. D. DAVIS,
J. W. PROVINE, A. M. GILL,
J. C. NEAL, M. LATIMER.

The Bank opened March 9, 1905, and comes before the public asking for a fair share of the banking business of the country generally, and particularly of Clinton and the near country around. WE WILL TREAT YOU RIGHT.

ON THE MARKET.

The remainder of my Real Estate in Clinton.

Altogether the most desirable property on the market.

The place goes in acreage blocks, or in large building lots, most of which fronts a new wide avenue, on line of the proposed Electric Railway. Location, one quarter to one half mile east of

COLLEGE CHAPEL.

Prices: very fair, and terms accommodating.

Correspondence and inspection invited, without delay.

S. M. ELLIS,
Clinton, Miss.

For SALE or RENT.

Large House or Lot in eastern part of town.

Lots on principle street between depot and central part of town. Or will build houses for rent to suit good tenants on these lots. DR. E. B. POOLE, Clinton, Miss.

FOR SALE.

88 acres of fine land, 10 acres woodland, abundance perpetual spring branch, large meadows, a three room house; located within 200 yards of corporation line. J. W. PROVINE, Clinton, Miss.

Clinton's New BARBER SHOP and Bath Rooms.

J. R. Fortenberry, proprietor. New, Clean, and Kept Clean. HOT & COLD BATHS.